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837 The more usual procedure, nowadays, however, is that the
586 husband divorces the woman, who then marries her lover. Several
848 such cases were personally known to me. The following is typical: Tahol was married to Tsigot, a man much older than herself, and while he was absent from the village Wasē became her lover. She became pregnant; her husband was very angry when he discovered it, but did not divorce her. The child died. Tsigot went to Rabaul to work as an indentured labourer, Wasē and Tahol became lovers again and had another child. This time Tsigot divorced Tahol, and Wasē married her as his third wife. As far as I can judge they are living very happily together. His first wife has died, and his second is still an immature child, though she lives in his hut. He
[855] seems to be really fond of Tahol, and both adore the baby, now nearly two years old, who gets even more petting than Melanesian children usually do.

837 No stigma of any sort attaches to the child of such a union,
848 whether the parents marry or not, and none to the woman if her lover marries her. In most of the instances that came under my observation, marriage had taken place after the woman's divorce. These marriages seem to be among the happiest that I met with, which is, perhaps, only to be expected, since they are almost the only ones in this society which can fairly be said to be the result of individual preference on both sides. But many, perhaps the majority, of the clandestine affairs are not taken seriously by either partner, and are clearly entered into for no other reason than the
• [195] gratification of physical desire. The word used for them, *riuk*, is translatable as 'play'; it is the same word as is used for the play of a child. and was also applied to the antics of my kitten.

WOMEN'S PART IN INTRIGUES

837 Mrs. Hadden, who was one of the first white people to live in this part of the country, and who has always been interested in the natives, told me she was certain that the woman was, more often than not, the more active, if not the instigating partner in love affairs. A similar view was expressed, quite independently, by one of the priests, who had worked in the district for many years. Direct evidence is difficult to obtain, but there is reason to think
837 that this is true. It is strongly suggested in the folk-tales, which
538 do, I am sure, reflect actual conditions. There is, for example, a frequently recurring incident of a woman who pretended to be

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the bush. Here it is not always convenient to lie down, so a standing position is adopted, the man behind the woman who bends her body forward. I have two drawings, both done by young men, showing couples in this position, and on one occasion when I observed children playing at copulation it was done thus.

The bush is the favourite place for love-making. The taro garden is frequently chosen by husband and wife; clandestine lovers prefer the uncleared bush. This preference is the basis of some of the stock insults current among these people. A person of either sex who is angry with a woman will say to her: '*Wanits i ratsu.*' 'You copulate in the bush', or '*Giug i ratsu.*' 'You conceive in the bush.' (These are indicatives, not imperatives.)[1]

As far as I know, there are no periods of special licence, nor is there any occasion on which extra-marital intercourse is either enjoined or sanctioned with ritual significance, unless we include the punishment of a woman in this manner for breaking taboos connected with the boys' puberty rites (see Chap. VI).

Sexual abstinence is imposed upon certain individuals under special circumstances, but I do not know of any time when the prohibition is general. A woman must refrain from intercourse for some time after the birth of a child. The young men who act as sponsors (*amro*) to the adolescent boys wearing the *upi* must remain continent during certain stages of the puberty rites. Abstinence during the previous night is essential if a man wishes to succeed in bonito fishing, but there are 'medicines' whereby the result of breaking this taboo may be circumvented.

PROSTITUTION

I learned of nothing that could be described as prostitution occurring among these people, as is perhaps to be expected in a community where a partner can be obtained without difficulty. Presents of tobacco, betel, &c., will sometimes pass between lovers, but these are signs of preference, not payment for services rendered. In most villages there are some women who are known to be liberal with their favours, usually these are young wives whose husbands are away working as indentured labourers.

[1] Other stock insults are concerned with incestuous relationships and with faeces, just as in other parts of Melanesia. Typical examples are '*No en sas a tits a tfinamen!*' 'Go eat your mother's faeces!' '*Tstop tfinan!*' 'Copulate with your mother!'

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with the man. The next day the man will say to the woman: 'I dreamed about you last night. My skin wants you.' Then if the woman is willing they go to the bush (implying that they have sexual intercourse there).

It was made clear in subsequent conversation that the speaker had in mind the occurrence of 'reciprocal dreams', in which both parties dreamed simultaneously of the other. A similar report was made by Sakwan of Pororan:

> Sometimes a man will dream of a woman; that he is sleeping with her and that they have sexual connexion. In the morning the man who has dreamed will go to the woman and say: 'I dreamed of you last night.' She will reply: 'Yes, I know, for I dreamed of you too.' Sometimes a woman will dream of a man in like manner, and the man will know that he has been dreamed of by that certain woman. (Notes supplied by Mr. Gordon Thomas.)

Both these accounts were given as generalized statements, not as actual dreams.

Persons other than the dreamer are involved also in the following, which appears to have been an actual dream, though not of the night before:

> Sometimes my dreams come true. Once I dreamed that a certain man went to the house of a certain girl and they walked about together with his arm round her neck. Afterwards I went to the man and told him the dream, and he said: 'True, I did walk about with my arm round the girl's neck.' He was very much ashamed that I had dreamed such a thing.

Comment by the recorder. Etiquette forbids any show of affection between lovers in public. The couple in question were shortly afterwards married by the missionary.

On one occasion, after my return from a trip during which I had left my native servant in charge of my house at Kurtatchi, he told me that during my absence the following incident had occurred:

> (No. 24) One night I thought I heard some one knocking on the wall of the house, and I got the torch to look, but there was no one to be seen. Then I went to sleep and dreamed a woman came under the house and knocked on the floor, and asked me to have intercourse with her, but I would not. Next day I found out that the people in the village were talking about me, and saying that women came to me at night. But that is not true, I do nothing but sleep at night.

The belief in the efficacy of certain 'prescriptions' involving dreams may be due to their use having been coincident with success